

world. As a consequence, the method to be used in the study of the probable paranormal aspects of magic should not be experimental, because the experimental method is based on assumptions opposite those supporting magic phenomena. The best method for this kind of research could be that of the human sciences, which also can be applied to the study of paranormality, which should be considered as a cultural phenomenon. - DA

01922. Di Simone, Giorgio. In memory of Jacopo Comin. *Luce e Ombra*, 1984 (Jul/Sep), 84(3), 231-232.

Giorgio di Simone, who was a very good friend of Jacopo Comin, recalls in this short but touching note the death of Comin, his interest in parapsychology, and his deep conviction of the reality of survival. - DA

01923. Ravaldini, Silvio. Jacopo Comin, a champion of the spirit. *Luce e Ombra*, 1984 (Jul/Sep), 84(3), 233-257. 75 refs

This article is dedicated to the memory of Jacopo Comin, the Italian scholar who died in 1973. He was a great and enthusiastic supporter of the spiritistic hypothesis and of the reality of survival. His work, consisting of articles, book reviews, and lectures, have been many: the author cites the writings about direct voice, the history of parapsychology, and the important review of the book of Susy Smith, *The Enigma of Out-of-Body Travel*. Comin was a very good propagator of a difficult subject and did not like the description of phenomena by means of numbers and statistics. He considered facts as occasions to practice speculative thought, with prudence and objectivity, without easy enthusiasms, and always looking for truth. The article ends with the description of a seance held by the Centro Italiano di Parapsicologia di Naples. A bibliography of Comin's work is appended. - DA

01924. Sbacchi, Vincenzo di. An analysis of Cicero's work, "De Divinatione," in the light of current psychological research. *Luce e Ombra*, 1984 (Jul/Sep), 84(3), 258-264. 12 refs

The author analyzes the work, *De Divinatione*, by M.T. Cicero, which shows the method used by the Roman orator in misvaluation of divination, and emphasizes his critical ability to judge mysterious events. Some of these are reported in the article and evaluated according to the methods of modern psychical research. - DA/R.A.W.

01925. Garzia, Pierangelo. Servadio in his 80th year. *Luce e Ombra*, 1984 (Jul/Sep), 84(3), 265-267.

On August 14th Emilio Servadio became 80 years old. He was born in Genova, but he went to Rome, where he still lives, in 1946. From 1938 to 1945 he lived in India, where he worked as a psychoanalyst. His interest in the problem of human personality, from the psychological and parapsychological points of view, was very precocious. When he was 13 years old, he read *The Great Initiated* (1899) by Edward Schure, which impressed him very much. Referring to psi phenomena, Schure says in the introduction of his book: "Modern science has made very little steps in this field." For the young Servadio, this was an exalting challenge, and still today he is working on it. - DA

METAPSICHICA RIVISTA ITALIANA DI PARAPSICOLOGIA

01926. Mengoli, Ettore, Occhipinti, Luigi, and Inardi, Massimo. Considerations concerning the 25th anniversary of A.I.S.M. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 97-103, 111.

The President observes that Prof. W.H.C. Tenhaeff has accepted the honorary presidency of A.I.S.M. (Associazione Italiana Scientifica di Metapsichica), whose foreign connections are increasing. Some research is programmed for 1971. Mr. Occhipinti cites names and events. The President of the sister association, Centro Studi Parapsicologici di Bologna, has sent cordial greetings. - DA

01927. Nestler, V. In memory of Mrs. E.J. Garrett. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 104-111. 1 illus; 15 refs

The author illustrates three aspects of the late Mrs. Garrett: the medium, the researcher, and the founder of the Parapsychology Foundation, and underlines her ample contribution to the development of psi studies everywhere. - DA

01928. Di Simone, Giorgio. Sitting with Gustavo Adolfo Rol. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 112-118. 43 refs

The author draws some conclusions based on a single sitting with Rol: (1) The axis of the phenomena is identified as a force similar to that of one of those discarnate intelligences who take part in spiritualism; (2) an ideal harmonic structure has been achieved by Rol through years of trials and experiments. - DA

01929. Comin, Jacopo. Notes about reports and debate on G.A. Rol. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 119-122, 118.

The author declares that he considers mediumship as a charisma that compares well with divine grace. In his opinion this state has been fully reached in Rol's personality, especially when he performs experiments of high importance by rearranging decks of cards. - DA

01930. Assennato, Pericle. Physiology and parapsychological phenomena. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 123-125.

The author, after noting that the difference between parapsychological phenomena and normal phenomena is only a question of quantity, observes that present knowledge of human physiology is not yet in a position to give sufficient explanations of paranormal phenomena, but only more or less plausible hypotheses. Only by remarkable progress in physiology and neurophysiology can these fields make an important contribution to the study of the parapsychological phenomena. - DA

01931. Riccardi, Nicola. Mediumistic movement of tents. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 126-134. 6 refs

The author hypothesizes that in her dissociated state of trance Eusapia Palladino could make her unconscious mind produce, among other deeds, strong movements of tents. The medium's intentions and desires penetrated her mind with extraordinary strength, creating many impersonal entities molded in her own unconscious substance. Invisible, they executed the motions of the tents. - DA/R.A.W.

01932. Kuchynka, Karel. Yugoslav clairvoyant Mrs. C. Dolezal. *Metapsichica Rivista Italiana di Parapsicologia*, 1970 (Jul/Dec), 25(3/4), 135-142.

The author presents many extracts from the diary of a nonprofessional psychic, Mrs. C. Dolezal, for the years 1932 to 1937. There are accounts of spontaneous visions in the waking state, precognitive visions in the dreaming state, induced visions, telepathy, PK, and hauntings. - DA

01933. Zorab, George. Sittings with D.D. Home at Amsterdam. *Metapsichica Rivista Italiana di Parapsico-*

03036. A.F.-S.R. Seances at the Esseno Circle. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 16-22.

Short review of the experiences of the members of the Esseno Circle during the activity of the Circle itself. After the first classic séances around a three-legged table, in a short time the phenomenology widened. The guests could have philosophical discussions with the different entities and receive very interesting responses with a personal meaning for the person to whom it was directed.

During one of the séances, different entities presented themselves to the guests and one of these, after the farewells, said it was the last time he would be present because he was ready for reincarnation. As a final greeting all the entities materialized a carved medallion and a fresh rosebud still moist with dew for some guests coming from Bologna and Florence. - DA/R.A.W.

03037. Iannuzzo, Giovanni. Metapsychiatry: The psychiatric approach to the paranormal. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 23-30. 32 refs

The author discusses the concept of "metapsychiatry," a field of psychiatric inquiry that deals with parapsychological phenomena, thanatology, and "psychic healing." He reviews some contributions in this area and briefly analyzes the available literature. He believes that metapsychiatry can suggest some new scientific interpretations of phenomena traditionally included in the definition of "paranormal." - DA/R.A.W.

03038. Giovetti, Paola. Correspondence between C.G. Jung and J.B. Rhine--Father of today's parapsychology. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 31-35.

C.G. Jung was always very interested in parapsychology research and followed with great attention the experiments of J.B. Rhine at Duke University. The two psychologists were in touch and exchanged several letters, which show very clearly Jung's position toward parapsychology. In this article the author reports on a portion of these letters and also on some others in which Jung expresses his ideas about transpersonal problems. - DA

03039. Passanisi, Renzo. Is paranthropology a useless science? *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 36-48. 4 refs

In the past it was thought that anthropology and parapsychology should become more linked. To do so we think parapsychology ought to look more attentively at the data coming from the anthropological research field, while the latter should consider the possibility that magical events are paranormal phenomena too. The possibility has been raised of starting a new discipline acting as an intermediary between these two sciences, a so-called "paranthropology," which would verify the paranormal reality both inside the magic context and the "primitive" cultures. The author thinks that a link between parapsychology and anthropology must be made at a different meeting point. The first branch should test magic phenomena, comparing them with the data from the experimental researches made in laboratory. In fact, looking at the question attentively, the magic event presents itself as a suitable complement to traditional experiments, having the basic characteristics (rituals, intentional effort, predisposition to the preliminary conditions, enriched with the variances missed in laboratory (complete emotivity, interhuman connection, etc.). A comparison between ethnographic records and experiments might, then, supply us with important information, providing that all material is validated in the right way. An inquiry carried out in this

way would assist us in seeing where other phenomena such as divination, psychometry, mediumship, usually not considered by "scientific" parapsychology, fit in. - DA/R.A.W.

03040. Masi, Felice. The magic dimension of archaic-primitive populations. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 49-55.

The author compares magic found among noncivilized peoples and paranormal phenomena found in our industrial civilization. What is the meaning for archaic-primitive people of the magical practices made by the sorcerers, shamans, medicine-men, curanderos, etc.? Western culture is oriented toward the materiality of things. In fact, our personal universe is entirely made of material things we want to have and to use. For the nontechnological cultures, instead, the inside of things, or better yet, their soul, is considered more important. Consequently, for these people, spirits live inside things and sorcerers are the way to reach them. It is very interesting to see how nontechnological people respect nature, at which they arrive by means of the shaman, avoiding useless slaughter, and hunting only for food. We Western people went away from the soul, and it is for this reason that we need the help of psychologists to remove the phantasms who obsess us. - DA/R.A.W.

03041. Masi, Felice. The shaman's mental ability. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 56-61. 11 refs

For archaic-primitive populations, spirits are everywhere and inside everything. They can be benign or adverse, so that people must face this reality if they want to survive. That is the reason why the shaman is so important to them. Only after having known, by means of ecstatic travel, the involved spirit, will the shaman be able to mediate in settling the situation. Therefore, the shaman's own ability is to put himself mentally in contact with the Forces, Powers, and Spirits of the Macrocosm. Even if such travel is done with the help of hallucinogenic drugs, the shaman is not involved by drugs but is able to set himself free because of his training. In this way he reacts to the lack of outside stimuli in becoming receptive to the inside ones. Another way to reach it is given by sensory deprivation, a technique utilized by the hermits in many religions. The important answer coming from these disciplines is that such a technique gives as a final result the emergence of the deepest perceptions. - DA

03042. Bianco, Elena. Problems in mediumistic literature. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 65-71.

Taking the book *Universal Structure and Mediumistic Thought* by Luciano Cuomo, Mariella Fiore, and Francesco Cilento as a starting point, the author draws attention to some problems concerning the literature about extrasensory perception. This branch of literature is never taken into account by official cultural centers. It follows that neither analytic work nor a comparison among the various messages is made. Instead, in order to clarify both their value and authenticity this should be carried out. The three authors of this book specify how to conduct a valid analytical approach to the matter. - DA/R.A.W.

03043. Gradellini, Maurizio. Hatchings for a unitary theory. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 105-123. 6 refs

The underlying problems of humankind are evident even in the physical sciences. Science, after having discovered the illusory and subjective nature in many of its "certitudes" (especially when the brain is thoroughly examined) has reached a "0 point" where even math cannot

03036. A.F.-S.R. Seances at the Esseno Circle. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 16-22.

Short review of the experiences of the members of the Esseno Circle during the activity of the Circle itself. After the first classic seances around a three-legged table, in a short time the phenomenology widened. The guests could have philosophical discussions with the different entities and receive very interesting responses with a personal meaning for the person to whom it was directed.

During one of the seances, different entities presented themselves to the guests and one of these, after the farewells, said it was the last time he would be present because he was ready for reincarnation. As a final greeting all the entities materialized a carved medallion and a fresh rosebud still moist with dew for some guests coming from Bologna and Florence. - DA/R.A.W.

03037. Iannuzzo, Giovanni. Metapsychiatry: The psychiatric approach to the paranormal. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 23-30. 32 refs

The author discusses the concept of "metapsychiatry," a field of psychiatric inquiry that deals with parapsychological phenomena, thanatology, and "psychic healing." He reviews some contributions in this area and briefly analyzes the available literature. He believes that metapsychiatry can suggest some new scientific interpretations of phenomena traditionally included in the definition of "paranormal." - DA/R.A.W.

03038. Giovetti, Paola. Correspondence between C.G. Jung and J.B. Rhine--Father of today's parapsychology. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 31-35.

C.G. Jung was always very interested in parapsychology research and followed with great attention the experiments of J.B. Rhine at Duke University. The two psychologists were in touch and exchanged several letters, which show very clearly Jung's position toward parapsychology. In this article the author reports on a portion of these letters and also on some others in which Jung expresses his ideas about transpersonal problems. - DA

03039. Passanisi, Renzo. Is paranthropology a useless science? *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 36-48. 4 refs

In the past it was thought that anthropology and parapsychology should become more linked. To do so we think parapsychology ought to look more attentively at the data coming from the anthropological research field, while the latter should consider the possibility that magical events are paranormal phenomena too. The possibility has been raised of starting a new discipline acting as an intermediary between these two sciences, a so-called "paranthropology," which would verify the paranormal reality both inside the magic context and the "primitive" cultures. The author thinks that a link between parapsychology and anthropology must be made at a different meeting point. The first branch should test magic phenomena, comparing them with the data from the experimental researches made in laboratory. In fact, looking at the question attentively, the magic event presents itself as a suitable complement to traditional experiments, having the basic characteristics (rituals, intentional effort, predisposition to the preliminary conditions, enriched with the variances missed in laboratory (complete emotivity, interhuman connection, etc.). A comparison between ethnographic records and experiments might, then, supply us with important information, providing that all material is validated in the right way. An inquiry carried out in this

way would assist us in seeing where other phenomena such as divination, psychometry, mediumship, usually not considered by "scientific" parapsychology, fit in. - DA/R.A.W.

03040. Masi, Felice. The magic dimension of archaic-primitive populations. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 49-55.

The author compares magic found among noncivilized peoples and paranormal phenomena found in our industrial civilization. What is the meaning for archaic-primitive people of the magical practices made by the sorcerers, shamans, medicine-men, curanderos, etc.? Western culture is oriented toward the materiality of things. In fact, our personal universe is entirely made of material things we want to have and to use. For the nontechnological cultures, instead, the inside of things, or better yet, their soul, is considered more important. Consequently, for these people, spirits live inside things and sorcerers are the way to reach them. It is very interesting to see how nontechnological people respect nature, at which they arrive by means of the shaman, avoiding useless slaughter, and hunting only for food. We Western people went away from the soul, and it is for this reason that we need the help of psychologists to remove the phantasms who obsess us. - DA/R.A.W.

03041. Masi, Felice. The shaman's mental ability. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 56-61. 11 refs

For archaic-primitive populations, spirits are everywhere and inside everything. They can be benign or adverse, so that people must face this reality if they want to survive. That is the reason why the shaman is so important to them. Only after having known, by means of ecstatic travel, the involved spirit, will the shaman be able to mediate in settling the situation. Therefore, the shaman's own ability is to put himself mentally in contact with the Forces, Powers, and Spirits of the Macrocosm. Even if such travel is done with the help of hallucinogenic drugs, the shaman is not involved by drugs but is able to set himself free because of his training. In this way he reacts to the lack of outside stimuli in becoming receptive to the inside ones. Another way to reach it is given by sensory deprivation, a technique utilized by the hermits in many religions. The important answer coming from these disciplines is that such a technique gives as a final result the emergence of the deepest perceptions. - DA

03042. Bianco, Elena. Problems in mediumistic literature. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 65-71.

Taking the book *Universal Structure and Mediumistic Thought* by Luciano Cuomo, Mariella Fiore, and Francesco Cilento as a starting point, the author draws attention to some problems concerning the literature about extrasensory perception. This branch of literature is never taken into account by official cultural centers. It follows that neither analytic work nor a comparison among the various messages is made. Instead, in order to clarify both their value and authenticity this should be carried out. The three authors of this book specify how to conduct a valid analytical approach to the matter. - DA/R.A.W.

03043. Gradellini, Maurizio. Hatchings for a unitary theory. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 105-123. 6 refs

The underlying problems of humankind are evident even in the physical sciences. Science, after having discovered the illusory and subjective nature in many of its "certitudes" (especially when the brain is thoroughly examined) has reached a "0 point" where even math cannot

Parapsychology Abstracts International

Vol. 7, No. 2 December 1989

that the strict application of the double-blind method offers the researcher the guarantee of absolute objectivity in estimating results. - DA/R.A.W.

03616. Rigato, Mario. The possibility of suggestive influences in certain analgesic effects of magnetotherapy: A boundary problem between parapsychology and unquestioned sciences. *Quaderni di Parapsicologia*, 1986, 17(1), 46-48.

The clinical effects of pulsed magnetic fields are easily controllable by means of radiography and other objective data. On the other hand, the purely analgesic effects declared by the patient are not controllable. Some authors suggest that a placebo effect is present. On this problem an experimental research program is presented to be carried out in collaboration with the Parapsychology Laboratory of The University of Utrecht. The aim is to point out some aspects which could involve academic orthodoxy as well as parapsychology. - DA/R.A.W.

03617. Bersani, Ferdinando, and Trivisan, Bruno. Experiences with psycholinguistic PK. *Quaderni di Parapsicologia*, 1986, 17(1), 49-53. 1 ref

Last year we presented a new method that could detect some possible PK effects catalyzed by the interpretation of semirandom acoustic signals recorded on a tape recorder. In a previous study we investigated the possibility of perceiving linguistic patterns in suitable nonlinguistic acoustic events. The two essential conditions in order to obtain such effects were: (a) the availability of sounds that could be listened to over and over again on a tape recorder, and (b) the propensity of the subject to understand that what they are listening to is a linguistic message.

As we showed last year, the hypothesis can be formulated which says that a condition can be produced during the linguistic interpretation that is particularly conducive in order to produce some PK effects by which a "nonintentional" modification of acoustic patterns could result in better equating the acoustic event to a linguistic model produced by the subject's mind. This hypothesis also fits with Stanford's "conformance behavior" model. In our set-up, the physical target of the PK is the electronic device by which the acoustic events are processed.

In other words, our present investigation involves the possibility of detecting some modifications in the electronic "processing" of the acoustic signals previously recorded. In our pilot attempts the subject was requested to listen (using headphones) to suitable signals, and his emotional involvement was monitored via an electronic device called the "oracle," wherein the subject asks the "oracle" to speak about some personal questions. In other words, the acoustic signals can be used as targets for a short projective test in which the subject is particularly involved. In order to improve the psychological connection between the electronic device and the subjects, we introduced some modifications into the circuits with respect to the previous instrumentation, and we also introduced feedback by means of a small light that flashes when the "oracle" speaks. With these modifications we have conducted an extensive investigation with quite a large number of subjects. No PK effect was detected. Nevertheless, experimentation is still going on in order to obtain a very large amount of data. - DA/R.A.W.

03618. Dettore, Ugo. A hypothesis of clairvoyance. *Quaderni di Parapsicologia*, 1986, 17(1), 54-60.

We hypothesize a sensoriality in time (past and future) on the pattern of which the sensoriality in space (present), peculiar to the five known senses, would have

formed. The sensoriality in time would be peculiar to all, living and nonliving beings; the one in space would belong only to living beings, even if potentially present in the nonliving ones. Clairvoyance would consist in the sensoriality in time (retroognition and precognition); clairvoyance in the present, or cryptesthesia, would in reality be a perception of the immediate past, displaced only by a few moments as to the present. On the basis of time sensoriality, it would have formed intuitive thought which is always creative and leads to the evolution of all beings; on the basis of space sensoriality, it would have developed rational thought, which in itself isn't creative but only aims at settling fixed relations, or laws, among beings. The interaction between the two sensorialities and the two forms of thought offers us the whole of reality. - DA/R.A.W.

03619. Martelli, Aldo. Experiences of collaboration with certain prestidigitators in the investigation of some presumably paranormal cases. *Quaderni di Parapsicologia*, 1986, 17(1), 61-68.

On several occasions, during our investigations and experimental researches on some supposed paranormal phenomena, we availed ourselves of the collaboration of two conjurors: Vanni Bossi and Alexander. In our opinion, such collaboration is useful and advisable. Obviously, one should consider certain difficulties, deriving, for instance, from the conjurors' engagements.

We agree with Vanni Bossi that it is not enough to have at our disposal a "tout-court" good conjuror. It is also necessary that the conjuror is practiced, not only in conjuring tricks in general, but also with those tricks that "paranormal" subjects could perform.

Thanks to Alexander's collaboration, we investigated a supposed phenomenon of water creation. The subject was a 15-year-old girl. This case proved to be a trick as the girl, thanks to her extraordinary skill, was able to put out the salivary secretion through her imperceptibly half-open lips. We also investigated a case of an 11-year-old boy who had been described as the protagonist of many extraordinary ESP and PK phenomena. In our presence, the boy was able only to make a thermometer mercury rise, by means of a "trick," unconscious perhaps, but soon revealed. Moreover, in 1978, in Milan, Alexander caught Geller bending a key by hand, simulating PK. He was able to reproduce the success in the same way.

We made use of the two conjurors' opinions also in order to examine (as deeply as possible) about 30 experiments. They involved metal bending and of other kinds, selected among over 200 experiments performed during some years with half a dozen "mini-gellers," and with Professor Bersani's collaboration. We chose that experiments because we considered them valid as far as their paranormal "genuineness" was concerned.

In this case, we should be satisfied with the conjurors' posterior judgment that is given on the basis of our account. In fact, we cannot have them at our disposal all throughout the experiment. The explanations for the phenomena, that the conjurors gave separately, partly coincided, partly contrasted, and only two were judged tenable, on the basis of our experimental experience. In some cases, then, the conjurors admitted that, if things had actually gone as we had described, the only explanation they could give was the operator's inattention. - DA/R.A.W.

03620. Cassoli, Piero. A contribution to the study of pranotherapy. *Quaderni di Parapsicologia*, 1986, 17(1), 69-89. 43 refs; 1 table

The author, a physician, discusses problems concerning "healers." For many years he has been investigating only

Exceptional Human Experience

Vol. 9, No. 1 June 1991

is the Self" (p. 6). Everyone moves on a different path, and he classifies the various experiences as occurring to those on the following 7 paths: the way of Beauty, the way of action, the way of illumination, the way of dance and ritual, the way of science, the way of devotion, and the way of the will. He does not conceive of these ways as set courses--on the contrary, "it is a process that engages us in ever new situations" (p. 7). Each individual, in proceeding along a way to the Self, "comes into contact with an entirely new realm that transcends the confines of individuality--the transpersonal level" (pp. 8-9). In seven chapters, each devoted to one of the above ways, he describes that way and provides many published examples to illustrate it. At first glance, these tantalizing quotations annoyingly are not referenced, but the citations are listed by page number at the end of the book.

It is the aim of this worthwhile book to change our image of ourselves and others through the study of these transpersonal experiences. Moreover, "transpersonal states . . . are communicated and resonate in those who are exposed to them, even in written form" (p. 11). Finally, "descriptions of higher states evoke in many the desire to experience them. This desire is not a passing whim, but a deep aspiration that may take the shape of a Way to the Self" (p. 11). - R.A.W.

SCHOLARLY OVERVIEWS

04507. Alvarado, Carlos S. Parapsychology and Religion: Recent contributions from Italy. *Journal of the Society for Psychical Research*, 1990 (Jul), 56(820), 221-225. 11 refs

The author discusses the relationship of parapsychology and religion within the context of a 1988 conference on the subject held at Bologna in 1988. The proceedings of this conference comprise an entire issue of the Italian journal *Quaderni di Parapsicologia* (1989, vol. 20). Alvarado briefly summarizes and then comments on the papers. Andreas Resch presented an overview of ideas about psychic phenomena in the Catholic Church. Giorgio Gagliardi and Marco Margenelli summarizes psychophysiological studies of 5 children claiming to have had visions of the Virgin Mary since 1981 at Medjugorje, Yugoslavia. Reginaldo Thorel's paper was about psi phenomena associated with St. Catherine of Sienna and Giancarlo Rosatio and the same for Sai Baba. Emilio Servadio theorized the psi phenomena are partly transcendental and partly physical. Sergio Bernardi spoke of the different levels of reality in Eastern philosophy and religion. Alfonso di Nola rejected a transcendental world and postulates that all paranormal phenomena, including so-called miracles, are explicable in terms of human psi. Filippo Liverziani differentiates between mediumistic and saintly levitations. The author suggests that parapsychology is not sufficiently well advanced to answer some of the questions raised at the conference. He also warns that one should not confuse "ignorance of causal mechanisms with evidence of transcendental realities or nonphysical properties" (p. 224). He also points to our lack of knowledge concerning the naturalistic context of miraculous phenomena: If parapsychology is

going to be meaningful for issues such as the study of miracles or the influence of religious environments on the manifestation of psychic phenomena it will have to pay more attention to its subject matter as it occurs outside of the laboratory" (p. 224). - R.A.W.

SURVEYS

04508. Hixon, Lex. *Coming Home: The Experience of Enlightenment in Sacred Traditions*. Los Angeles: Jeremy P. Tarcher, 1989. 215p. Bibl. notes: 210-214; 11 illus

This book is about spiritual enlightenment but, as Ken Wilber points out in the Foreword, Hixon's approach is fresh. He takes 10 of the world's major spiritual traditions and in each case presents its teachings and precepts with the aim of leading the reader to "release [him- or herself] into spirit as it manifests itself through each of those traditions" (p. xiii). Hixon is not concerned with the historical and doctrinal trappings of these disciplines but with the timeless awareness that is at the core. Each discipline serves as a vehicle for realization, or as Wilber puts it, "experimental practices. They are experiments to perform (and thus see through form). They are something to do and then be, not something to merely think and then believe" (p. viii). Hixon himself writes: "These essays present several universes or languages of Spirit whose central theme is Enlightenment. Each is unique, yet all are rich with mutual correspondences because they reflect one primal awareness. The spiritual dimension of culture is not an array of dogmatic world views bristling with contradictions but a spectrum of contemplative practices, equivalent in essence, which lead toward experience rather than toward doctrinal assertion. *Coming Home* attempts to open various doors into this spiritual dimension" (p. xi).

The teachings covered are the "European and Asian Approaches of Heidegger and Krishnamurti," "Ramakrishna of Bengal," "Ramana Maharshi," "Zen Ox-herding," "Plotinus and the Metaphysics of Spiritual Quest," "Jewish Soul Masters of the Hasidic Way," "Letters of Saint Paul," "Teachings of the Contemporary Sufi Bawa Muhaiyaddeen," "The Oracle Text of the *I Ching*," and "Toward the Turiya of Advaita Vedanta." - R.A.W.

04509. Laski, Marghanita. *Ecstasy: In Secular and Religious Experiences*. Los Angeles, CA: Jeremy P. Tarcher, 1990, c1961. 544p. 2 graphs; Index: 534-544; 191 refs; 12 tables

Jeremy Tarcher has initiated a new series of reprints entitled "Library of Spiritual Classics." *Ecstasy* certainly belongs in this category. It is a report of an empirical survey Laski made of ecstatic experience, not wanting to prejudice such experiences as being either supernormal or morbid as other writers seemed to have done. After reading the literature on ecstasy, she devised a questionnaire and gave it to 63 acquaintances to obtain 60 who replied affirmatively to her first question, which was "Do you know a sensation of transcendent ecstasy?" She also searched published texts for accounts of ecstatic experience, dividing them into two groups: literary and religious. In the first part of the book, she discusses the history of

chologie und Grenzgebiete der Psychologie, 1972, 14(4), 244-251. 33 refs

In a survey of the literature concerning parapsychic phenomena and drugs, the author concludes that obviously only the use of so-called hallucinogens (such as LSD, mescaline, psilocybin, and, with reservations, hashish and marijuana) is associated with parapsychic abilities, whereas the use of opiates (such as opium, heroin, and morphine) does not seem to touch this field. It is hypothesized that because of the different pharmacological functioning of hallucinogens, intoxication by these substances might be rather suitable for stimulating the aggressive and instinctive parts of man. They seem to be a characteristic feature of psi abilities also. Opiates, on the other hand, do not seem to affect this sphere because these substances are mainly narcotizing. The effects of cocaine, amphetamines, tranquilizers, and soporifics cannot be judged on the basis of the surveyed literature. It is shown that the possible relevance of drug use to parapsychology is completely ignored by most textbooks dealing with drugs, the authors of which are mainly medical men, psychiatrists, or pharmacologists. — G.H.

01396. Schmidbauer, Wolfgang. On the psychology of the oracle. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1972, 14(4), 222-234. [Originally published in *Psychologische Rundschau*, 1970, 21, 88-98.] 30 refs

The author describes various practices of oracles with reference to ethnographic reports and attempts to sketch a model that optimally includes psychological aspects in these reports. The function of trance within the oracle and its sociopsychological moorings (shamans) are pointed out. An analysis of oracular practices with principles derived from projective tests shows certain structural similarities with the situation in which a person seeking advice finds himself. — DA/R.A.W.

ITALIAN LANGUAGE

LUCE E OMBRA
(Editor: Paola Giovetti)

01397. Di Simone, Giorgio. The "Entita A." case. *Luce e Ombra*, 1985 (Jan/Mar), 85(1), 22-29. 8 refs

After a long preamble mostly dedicated to the historical and technical aspects of the seances of "Mister X" (a trance medium whose name he is not allowed to mention), the author underlines the great importance of the revolutionary contents of these seances, which took place in Naples more than 30 years ago (about 1950-1980). These contents are extremely logical, rational, and coherent, and the author collected them in several books, first of all *Rapporto dalla dimensione X*, (Roma 1973/84). The author mentions also the experiments he organized (1971 and 1974) in order to check the independence of the supposed communicating "entity" (Entita A) from the medium (comparative analysis of the voices with the "voice-print" method and an EEG of the medium, awake and during his speaking-trance). — DA

01398. Iannuzzo, Giovanni. Parapsychology and anthropology: A note. *Luce e Ombra*, 1985 (Jan/Mar), 85(1), 30-34. 18 refs

The author analyses the connections between parapsychology and anthropology, and asserts that these connections should be of different kinds: accounts of psi phenomena should be evaluated according to both parapsychological and anthropological patterns, and accounts of psi phenomena also should be evaluated only from the parapsychological point of view (a "parapsychographical" pattern). Experimental methods, utilized in some field researches, are considered insufficient. The author suggests a new methodological approach in which "paranormality" is considered a cross-cultural event. According to this model, it seems to be necessary, in psychical research, to utilize the methods and conceptual patterns of the "human" sciences. — DA

01399. Ravaldini, Silvio. A pioneer of psychical research: Alexandre N. Aksakof. *Luce e Ombra*, 1985 (Jan/Mar) 85(1), 43-54. 8 refs

The author describes the life and work of one of the pioneers of psychical research, Alexandre Aksakof. His activities were directed at establishing the reality of paranormal phenomena. His early work was published in Germany, due to the censorship exerted in Russia by religious and lay authorities. Aksakof was an alert experimenter and had the occasion to be present in the seances of two great mediums: D.D. Home and Florence Cook. In the year 1874, Aksakof founded in Germany the journal *Psychische Studien*, which later had a great importance for both theoretical study and for practical experimentation. Later he published (1890) his important book, *Animism and Spiritism*, which can be considered a positive answer to the book, *Spiritism*, of E. von Hartmann, which practically denied the physical phenomena. Aksakof devoted nearly all his life to promulgating spiritualistic ideals in a world where materialism was dominant, and left an important legacy, both as man and as researcher. — DA/R.A.W.

01400. Giovetti, Paola. The possession case of Siano (Catanzaro). *Luce e Ombra*, 1985 (Jan/Mar), 85(1), 55-59. 1 ref.

The author interviewed Dr. Pericle Assennato, a retired magistrate who long ago (1936) was present when an exceptional case of possession took place in a little village of South Italy, Siano near Catanzaro. Three years earlier the dead body of a young man, Giuseppe Verardi of Catanzaro, had been found under a bridge. The investigation concluded that it was suicide. Three years later, Maria Talarico, 17, a young girl of Siano, passed over the bridge and had a sudden and strange metamorphosis that lasted 36 hours: Her voice changed and became that of a man, she insisted that she was Giuseppe Verardi and acted as if she were. She did not recognize her parents, but she did recognize the mother of Giuseppe and revealed that Giuseppe did not commit suicide but was killed. She mentioned the names of the killers, as well. The population of the whole village assisted in uncovering the facts. After 36 hours Maria went under the bridge, took the position the dead body of Giuseppe had had, and "awakened" without remembering anything. After that, a new investigation concluded for a case of murder. Dr. Assennato gives his interpretation of this interesting case. — DA

METAPSICHICA RIVISTA ITALIANA DI PARAPSIKOLOGIA

01401. Crosa, G. Report of the First International Congress on Parapsychology of the Italian-Swiss Center for Advanced Studies. *Metapsichica Rivista Italiana di Parapsicologia*, 1969 (Jul Dec), 24(3/4), 109-116.

Thanks to the hospitality of the Italian-Swiss Center for Advanced Studies (Campione d'Italia), the First International Congress on Parapsychology of Campione d'Italia was held on March 29, 1969. The general topic was Mysterious Psychic Phenomena. Introductory speeches were made by Mr. F. De Baggis, Mayor of the host town; Dr. Naegeli-Osjord, President of the Schweizer Parapsychologische Gesellschaft; and Mr. E. Mengoli, President of the Associazione Italiana Scientifica di Metapsichica. In this report we have the main features of the papers presented by four M.D.s and psychiatrists (Crosa, Granone, Naegeli-Osjord, Cassoli) and the theologian Resch are summarized. During the evening session some slides about hypnosis (with commentary by Granone) and one about Ted Serios were projected, followed by a discussion masterly directed by Prof. Beonio Brocchieri. In addition to the previously mentioned speakers, presentations were made by two medical doctors, Inardi and Buscaino; a newspaperman, Altavilla; and a theologian, Pisoni, who cleverly aroused the participation of the public. The *Proceedings* have been published by Silva of Rome. — DT/R.A.W.

03055. Costa, Alfonso. About the visions of dying persons and survival. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 260-270. 15 refs

The attention recently addressed to near-death experiences has confined to the background a phenomenon to which much more attention was paid in the past: that of visions of dying persons. Reconsidering once again two books which can be considered as classics of this matter, the author re-opens a discussion about this specific phenomenon. He classifies deathbed visions in four classes: (1) visions of dead people whose death was known to the dying person; (2) visions of dead people whose death was unknown to the dying persons but not to the present ones; (3) visions of dead people whose death was unknown both to the dying persons and to the present ones; (4) collective visions shared by both the dying person and the one who is looking after him or her. In considering the typical characteristics of these classes and in trying to explain the facts, both naturalistic and spiritistic hypotheses are discussed. Finally, the possibility is suggested that sometimes alien "beings" able to induce psychic experiences are truly present. - DA

03056. Iannuzzo, Giovanni. The fifth parapsychological meeting in Bologna. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 271-275.

On May 9-10, 1987, the Parapsychological Study Center--CSP--held its fifth meeting in Bologna. The author presents a critical synthesis of the works presented for the occasion by the various researchers. The most important was the debate held by the scholars belonging to the two parapsychological movements: the positivists and the spiritualists. - DA

03057. Simone, Giorgio di. Jacopo Comin: Evidence on the "Entity A" case. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 276-281.

In this article, the author relates Jacopo Comin's opinion about the "Entity A," in particular as concerns all the data leading us to consider such an entity as most likely independent from the medium and from people assisting at the séance. In one of his letters Comin wrote: "We are in the presence of a Teacher in the highest sense of the word, who undertook the burden of an high spiritual teaching for the few able to understand it." - DA

03058. Ravaldini, Silvio. The Riccardi case: A "drop-in" communicator. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 307-319. 2 figs; 7 refs

The author brings to our attention a case of spiritistic identification. In fact, during a séance held in 1948 a drop-in communicator told the sitters he was a priest who died in Canton, Ohio in 1929. In telling his name the communicator added he was shot dead by a woman inside his church. Successively in 1949 and 1950, always as a drop-in communicator, he confirmed what was previously said but used different words. Researches made in America by Dr. Stevenson's assistant proved the communicator told the truth, i.e., a priest having the same name was shot dead in a church in the same year the communicator told. The article goes on with a detailed analysis, made by the author, about a possible explanation of facts besides the spiritistic one: cryptomnesia, psychometry, and so on. There is the very interesting appendix signed by Dr. M. Biondi in which the above story is viewed from a more materialistic parapsychological point of view. - DT/R.A.W.

03059. Garzia, Pierangelo. Survival: Belief or research? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 320-324.

Three hundred years ago, the Italian scientist and man of letters Francesco Redi (1626-1698) exploded the traditional doctrine about spontaneous generation. In the same way, psychic researchers in the 20th century are engaged in exploding the traditional doctrine of conscience as a brain chemical product. Psi phenomena, in their complex whole, show conscience as able to much further extend itself in connection with those activities allowed by brain activity. Furthermore, conscience could be preexistent to the formation of the biological human organism and may survive its disintegration.

The survival theme has always been the domain of faith. For the first time in human history, thanks to psychic research, the survival theme develops from objective facts and rational considerations. Even if, historically, parapsychology can be considered as an "ibridum," form came out from the meeting of religious need and the scientific one. In fact, without this hotchpotch of belief and research, parapsychology would have never been born. Actually we absolutely need a certain part of faith to have the possibility of demonstrating survival for sure without feeling ashamed about it. For mutual admission happens in every knowledge field. Without faith we cannot go further--it being impossible to follow the glimpse of initial purpose. Without continuous, ceaseless, tireless research, we would already be dead. - DA

03060. Marabini, Enrico. Psi phenomena: Normal or paranormal? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 325-336. 14 refs; 1 table

By this report, the author confronts a basic theme in order to obtain a refitting of the whole problem coming out of the study of psi phenomena, starting from the consideration that psi is an event resulting from an expression of human behavior and considering people as animated systems. The author presents a "classifications" conception. He explains what a psi phenomenon is and gives the basis of what particular characteristics such that an event can be considered and classified in this way. Next he discusses the theme. Firstly, he talks about "normality" through its different meanings: a "fixed rule" and a "constitutive rule." This last is the only one which offers the possibility of rationally facing the "normality" argument (and respectively the "abnormality" one) about certain types of events or about certain well-defined human behavior situations. Then he analyzes the word "paranormal" and all the definitions deriving from it that are used to qualify parapsychological discipline. Returning to human behavior, the author points out that to every behavior state there is a corresponding coherent conscious state. Although these are different knowledge positions in themselves, every state is a normal and natural event. Since "psi behavior" is an altered state of consciousness, the information and realistic contents involved are necessarily normal expressions of that particular behavior state. Therefore, the uncommonness in the phenomena does not mean they are not normal or deviate or paranormal or supernormal. Rationally it can be asserted that the laws subtending the psi phenomena must be necessarily different from those orthodox science considers and applies in studying other types of natural events. The parapsychologists' work is to identify them. Otherwise, in order to obtain concrete results, it is necessary to the research to study the problem from a different point of view. - DA

03061. Simone, Giorgio di. Metaphysical reality: The spirit "program." *Luce e Ombra*, 1987 (Oct/Dec), 87(4),

03055. Costa, Alfonso. About the visions of dying persons and survival. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 260-270. 15 refs

The attention recently addressed to near-death experiences has confined to the background a phenomenon to which much more attention was paid in the past: that of visions of dying persons. Reconsidering once again two books which can be considered as classics of this matter, the author re-opens a discussion about this specific phenomenon. He classifies deathbed visions in four classes: (1) visions of dead people whose death was known to the dying person; (2) visions of dead people whose death was unknown to the dying persons but not to the present ones; (3) visions of dead people whose death was unknown both to the dying persons and to the present ones; (4) collective visions shared by both the dying person and the one who is looking after him or her. In considering the typical characteristics of these classes and in trying to explain the facts, both naturalistic and spiritistic hypotheses are discussed. Finally, the possibility is suggested that sometimes alien "beings" able to induce psychic experiences are truly present. - DA

03056. Iannuzzo, Giovanni. The fifth parapsychological meeting in Bologna. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 271-275.

On May 9-10, 1987, the Parapsychological Study Center--CSP--held its fifth meeting in Bologna. The author presents a critical synthesis of the works presented for the occasion by the various researchers. The most important was the debate held by the scholars belonging to the two parapsychological movements: the positivists and the spiritualists. - DA

03057. Simone, Giorgio di. Jacopo Comin: Evidence on the "Entity A" case. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 276-281.

In this article, the author relates Jacopo Comin's opinion about the "Entity A," in particular as concerns all the data leading us to consider such an entity as most likely independent from the medium and from people assisting at the séance. In one of his letters Comin wrote: "We are in the presence of a Teacher in the highest sense of the word, who undertook the burden of an high spiritual teaching for the few able to understand it." - DA

03058. Ravaldini, Silvio. The Riccardi case: A "drop-in" communicator. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 307-319. 2 figs; 7 refs

The author brings to our attention a case of spiritistic identification. In fact, during a séance held in 1948 a drop-in communicator told the sitters he was a priest who died in Canton, Ohio in 1929. In telling his name the communicator added he was shot dead by a woman inside his church. Successively in 1949 and 1950, always as a drop-in communicator, he confirmed what was previously said but used different words. Researches made in America by Dr. Stevenson's assistant proved the communicator told the truth, i.e., a priest having the same name was shot dead in a church in the same year the communicator told. The article goes on with a detailed analysis, made by the author, about a possible explanation of facts besides the spiritistic one: cryptomnesia, psychometry, and so on. There is the very interesting appendix signed by Dr. M. Biondi in which the above story is viewed from a more materialistic parapsychological point of view. - DT/R.A.W.

03059. Garzia, Pierangelo. Survival: Belief or research? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 320-324.

Three hundred years ago, the Italian scientist and man of letters Francesco Redi (1626-1698) exploded the traditional doctrine about spontaneous generation. In the same way, psychic researchers in the 20th century are engaged in exploding the traditional doctrine of conscience as a brain chemical product. Psi phenomena, in their complex whole, show conscience as able to much further extend itself in connection with those activities allowed by brain activity. Furthermore, conscience could be preexistent to the formation of the biological human organism and may survive its disintegration.

The survival theme has always been the domain of faith. For the first time in human history, thanks to psychic research, the survival theme develops from objective facts and rational considerations. Even if, historically, parapsychology can be considered as an "ibridum," form came out from the meeting of religious need and the scientific one. In fact, without this hotchpotch of belief and research, parapsychology would have never been born. Actually we absolutely need a certain part of faith to have the possibility of demonstrating survival for sure without feeling ashamed about it. For mutual admission happens in every knowledge field. Without faith we cannot go further--it being impossible to follow the glimpse of initial purpose. Without continuous, ceaseless, tireless research, we would already be dead. - DA

03060. Marabini, Enrico. Psi phenomena: Normal or paranormal? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 325-336. 14 refs; 1 table

By this report, the author confronts a basic theme in order to obtain a refitting of the whole problem coming out of the study of psi phenomena, starting from the consideration that psi is an event resulting from an expression of human behavior and considering people as animated systems. The author presents a "classifications" conception. He explains what a psi phenomenon is and gives the basis of what particular characteristics such that an event can be considered and classified in this way. Next he discusses the theme. Firstly, he talks about "normality" through its different meanings: a "fixed rule" and a "constitutive rule." This last is the only one which offers the possibility of rationally facing the "normality" argument (and respectively the "abnormality" one) about certain types of events or about certain well-defined human behavior situations. Then he analyzes the word "paranormal" and all the definitions deriving from it that are used to qualify parapsychological discipline. Returning to human behavior, the author points out that to every behavior state there is a corresponding coherent conscious state. Although these are different knowledge positions in themselves, every state is a normal and natural event. Since "psi behavior" is an altered state of consciousness, the information and realistic contents involved are necessarily normal expressions of that particular behavior state. Therefore, the uncommonness in the phenomena does not mean they are not normal or deviate or paranormal or supernormal. Rationally it can be asserted that the laws subtending the psi phenomena must be necessarily different from those orthodox science considers and applies in studying other types of natural events. The parapsychologists' work is to identify them. Otherwise, in order to obtain concrete results, it is necessary to the research to study the problem from a different point of view. - DA

03061. Simone, Giorgio di. Metaphysical reality: The spirit "program." *Luce e Ombra*, 1987 (Oct/Dec), 87(4),

Vol. 4, No. 2 December 1986

01915. Kornwachs, Klaus. "Parascience" and philosophy of science. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1975, 17(2/3), 125-142. 14 refs

Using the concepts that have been developed by the philosophy and sociology of science, two special cases of "parascience," namely, parapsychology and the theory of the Ancient Astronauts, are discussed. The author tries to analyze more precisely the connection between the organizations, the behavior of the people involved, and the levels of knowledge in the related theories. - DA

01916. Mischo, Johannes. Are psychic phenomena when treated according to quantitative and statistical models a "roulette" for "supernatural" consequences? Pt. III: A critical examination of card sequences. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1975, 17(4), 201-218. 4 refs; 16 tables

In this article, another objection to the quantitative and statistical model of experimental parapsychology is discussed. According to this objection it has not been demonstrated that target sequences in ESP experiments form stochastic sequences. Copious material from target sequences achieved in diverse ways (thorough hand shuffling of closed and open decks, random generators ZG/1 and Psi Recorder 70) is analyzed, the result being that genuine stochastic sequences are produced only by the Psi Recorder 70. The author is of the opinion that the basic requirements and conditions for experiments with stochastic sequences should be examined in each before conclusions are drawn from results that differ from mean chance expectation. - DA

01917. Bender, Hans, Hampel, Rainer, Kury, Helmut, and Wendlandt, Susanne. The "Geller-effect" -- an investigation in interviews and questionnaires. Part I. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1975, 17(4), 219-240. 18 refs; 1 table

In January 1974, Uri Geller demonstrated his worldwide disputed experiments in "spoon bending" and re-setting in motion of damaged clocks and watches on television ("Zweites Deutsches Fernsehen"). Afterwards, the daily paper *Bild* asked readers to keep pieces of cutlery and defective clocks and watches ready at a given time when Geller was to concentrate on these objects. The extraordinary public reaction -- a unique example in the field of social psychology and probably of parapsychology as well -- became an object of investigation in interviews and questionnaires. A casual sample, gathered from equal regional distribution, was selected for 80 interviews out of 2,550 reports (1,100 addresses from TV in the Federal Republic of Germany and in Switzerland, and 1,450 letters to the editor of *Bild*). On the basis of this material a questionnaire was set up to ascertain, in its first parts (A and B), the alleged event (the re-setting in motion of defective clocks and watches and the deformation of pieces of cutlery) in a differentiated way. In its third general part C, questions were included as to opinion and knowledge concerning parapsychology and the attitude towards the "occult surroundings" (Umfeld), that is, to UFOs, to life after death, to reincarnation, to astrology, etc. as well as opinion on the economical and political perspectives of the future ("the fear factor"). A personality questionnaire (the concise Freiburger Persönlichkeits-Inventar [Personality Inventory] = FPI-K) was added. In a preliminary test, reports from 150 persons were collected. In the main investigations another 850 were obtained. By the high quota of responses of mailed questionnaires (72% in the main test), the strong motivation of the people questioned was demonstrated. The first part of the publication presents the results of parts A and B of the questionnaire, completed by examples of cases extracted from interviews and letters. They make it appear highly probable that gen-

uine PK phenomena took place. In the main test, 402 persons reported 599 instances of clocks and watches set into motion again; 151 persons cited 243 deformations of pieces of cutlery, among them 36 persons pretended that a piece of cutlery broke. Twenty-four percent of those reporting on watches stated that the phenomena happened spontaneously; for cutlery cases, the same affirmation is given by 17%. Fifty-six reporters of watch cases and 30 reporters of cutlery cases repeated the experiment; the quota of success was 79% and 56%, respectively. As to the data of social state, the Geller sample differed only in respect to age and sex from the general population (showing a majority of persons over 60 years, and of women) -- a fact that may depend on the time of the day when the *Bild*-experiment took place. The casually presented material is interpreted in analogy to the hypothesis that the fascination which obviously emanated from Geller caused PK reactions among persons interested in occult phenomena. The astonishing reaction which appeared in many countries is one of the symptoms of the present "wave of occultism." - DA

01918. Betz, Hans D. Experimental investigation of unusual metal-bending effects. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1975, 17(4), 241-244.

Experiments are described which show genuineness of unusual metal-bending effects induced by certain subjects in an as yet unknown way. The experiments are extremely simple and can be assessed without ambiguity. Systematic studies are possible which should enable us to test whether the phenomena can be understood on the basis of present scientific knowledge. - DA

01919. Drosdiok, Siegfried. A measuring method for the investigation of paranormal metal-bending effects. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1975, 17(4), 245-249. 1 fig

It is suggested that the paranormal bending of metals should be investigated by means of ultrasonic devices. Experimental investigations have shown that after applying an ultrasonic head of about one cm in size to the metal object it is possible continuously to record flaws in the material, the pressure of the hands on the object, and the occurrence of a plastic state in the material. Thus, the proposed ultrasonic testing is suitable to establish either fraudulent manipulations or genuine effects. - DA

ITALIAN LANGUAGE

(Editor: Paola Giovetti)

LUCE E OMBRA

01920. Garzia, Pierangelo. The work of time. *Luce e Ombra*, 1984 (Jul/Sep), 84(3), 209-213. 5 refs

The author affirms that paranormal phenomena, particularly those supporting the hypothesis of survival, are an important but difficult research field. The exclusion of these phenomena can mean a great limitation of our global knowledge. When will man accept the reality of survival? In this article the author tries to give an answer to this intriguing question. - DA

01921. Iannuzzo, Giovanni. Toward a paranthropology: Paranormal phenomena and magic. *Luce e Ombra*, 1984 (Jul/Sep), 84(3), 214-230. 28 refs

The author analyzes the relationship which seems to exist between paranormal phenomena and magic, and expresses his opinion that psi phenomena are magical in structure, and therefore outside a scientific view of the

Vol. 5, No. 2 December 1987

02460. Luttenberger, Franz. Friedrich Zöllner, spiritualism, and four-dimensional space. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 195-214. 19 refs

In 1877-1878, the astrophysicist Friedrich Zöllner undertook a scientifically motivated investigation of spiritualistic phenomena with the American medium Henry Slade. At a visit in Great Britain in 1875 he had met Crookes and other spiritualists and had become acquainted with such manifestations. With his experiments he intended to prove a rather speculative theory of a four-dimensional space which had developed out of his considerations about the impossibility of bringing to congruity symmetric bodies in our concrete space, an idea which can be traced back to Kant. Zöllner made efforts to design experiments with enduring results which were caused unequivocally paranormally--in his terms four-dimensional--efforts; among others we find the famous knot-test. His reports contain descriptions of about fifty manifestations. In his opinion the proper cause of the phenomena were invisible intelligent four-dimensional entities. Zöllner's theory of space and his interpretations indicate his rather mechanical view of life, and show--against his intentions--a strong influence from scientific naturalism. Eventually an effort is made to outline some pre-conditions for such investigations at these times by a comparison between Germany and Great Britain. - DA/G.H.

02461. Renninger, Mauritius. An actually existent fourth dimension of space as a model for the explanation of psychokinetic phenomena? *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 215-226. 2 figs; 10 refs

By model considerations between spaces of dimensions differing by unity the author tries to demonstrate that the hypothesis of an actually existent fourth dimension of space--as formulated just a hundred years ago by the German astrophysicist Friedrich Zöllner--is able to bring most of the psychokinetic phenomena nearer to a physical understanding than any other initial point. - DA

ITALIAN LANGUAGE

(Editor: Paola Giovetti)

LUCE E OMBRA

02462. Ludwiger, Jilobrand von. Personally verified apport phenomena. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 173-180. 11 refs

Account of the physical medium Jons Dave, who was particularly endowed with the ability to produce apport phenomena. As with some other mediums, Dave's paranormal capacities developed after an accident during the war: he was seriously wounded, with the destruction of hypophysis. Von Ludwiger relates some very specific and interesting personal experiences with Dave and describes his clairvoyance capacities. This material is from his still unpublished book. Today Dave does not work as a medium; he is a painter and healer. - DA

02463. Marabini, Enrico. Man's being between determinism and free-will. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 181-188. 10 refs

Discussion of determinism and free will. Marabini considers the modern scientific trends of biology, neuroendocrinology, and of some currents of academic psychology, and points out that all these conceptions can describe a

part -- and only a part -- of human reality. In fact, when man considers himself as a living being in the matrix of the universe, he realized the significant and conscious reality of his existence. Humans understand that both these views are real, even if in order to be communicated they need different methods.

In particular states of consciousness, humans can activate his symbolic and intuitive functions, expand into irrational (extrarational), realms and enter into realities completely different from the biophysical and rational world.

A human being is subject to biophysical and biopsychical laws, and in this sense his life is determined. But in the "horizontal" position where causes and effects are at the same level, he can catch a glimpse of a "vertical" dimension. Participating in the harmony of universe, free from materiality, man can reach the real freedom of spirit. - DA

02464. Ravaldini, Silvio. On mediumship. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 189-196.

In this article the author points out the circumstances which, in the field of mediumship make the scientific control of the medium and his or her phenomena difficult and sometimes impossible. He reviews some materialization phenomena and cases of direct voice in which he was present, cites the hypothesis of "disintegrated personalities" and intends to deal on another occasion with this subject, in order to see if an alternative hypothesis could explain phenomena of an apparently spiritistic nature. - DA

02465. Morrone, Cobaltina. On the frontier of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 197-201.

The author identifies "border-parapsychology" with a particular aspect of parapsychology that deals with humanity in toto and human destiny, trying to face the intriguing and age-old problem of survival through the quantitative and qualitative analysis of the full range of paranormal phenomena -- those that are rationally explainable by positivistic hypotheses, and those that unfortunately are nearly always ignored, which do not have any logically and rationally acceptable justification and seem to support the hypothesis of survival after death. In particular he points out mediumistic phenomena at a high level, both physical and intellectual, and recalls some personal experiences. - DA

02466. Iannuzzo, Giovanni. History and the myths of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 202-219. 37 refs

The author analyzes some problems in the history of parapsychology, such as the origins of spiritualism, the foundation of psychical research, and the advancement of experimental parapsychology. He suggests that many of the current opinions -- expressed by a number of students -- about the history of parapsychology are misrepresentations. There exists a "mythology" of the history of parapsychology that must be modified and corrected. Therefore, he emphasizes the importance of historical researches in the field of parapsychology. - DA

METAPSICHICA RIVISTA ITALIANA
DI PARAPSIKOLOGIA

02467. Assennato, Pericle. Our research (and our soul). *Metapsichica Rivista Italiana di Parapsicologia*, 1971 (Jul/Dec), 26(3/4), 101-103.

The author summarizes the principal trends in the field of parapsychological research. He reminds us that in

Vol. 5, No. 2 December 1987

02460. Luttenberger, Franz. Friedrich Zöllner, spiritualism, and four-dimensional space. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 195-214. 19 refs

In 1877-1878, the astrophysicist Friedrich Zöllner undertook a scientifically motivated investigation of spiritualistic phenomena with the American medium Henry Slade. At a visit in Great Britain in 1875 he had met Crookes and other spiritualists and had become acquainted with such manifestations. With his experiments he intended to prove a rather speculative theory of a four-dimensional space which had developed out of his considerations about the impossibility of bringing to congruity symmetric bodies in our concrete space, an idea which can be traced back to Kant. Zöllner made efforts to design experiments with enduring results which were caused unequivocally paranormally—in his terms four-dimensional—efforts; among others we find the famous knot-test. His reports contain descriptions of about fifty manifestations. In his opinion the proper cause of the phenomena were invisible intelligent four-dimensional entities. Zöllner's theory of space and his interpretations indicate his rather mechanical view of life, and show—against his intentions—a strong influence from scientific naturalism. Eventually an effort is made to outline some pre-conditions for such investigations at these times by a comparison between Germany and Great Britain. - DA/G.H.

02461. Renninger, Mauritius. An actually existent fourth dimension of space as a model for the explanation of psychokinetic phenomena? *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 215-226. 2 figs; 10 refs

By model considerations between spaces of dimensions differing by unity the author tries to demonstrate that the hypothesis of an actually existent fourth dimension of space—as formulated just a hundred years ago by the German astrophysicist Friedrich Zöllner—is able to bring most of the psychokinetic phenomena nearer to a physical understanding than any other initial point. - DA

ITALIAN LANGUAGE

(Editor: Paola Giovetti)

LUCE E OMBRA

02462. Ludwiger, Jilobrand von. Personally verified apport phenomena. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 173-180. 11 refs

Account of the physical medium Jons Dave, who was particularly endowed with the ability to produce apport phenomena. As with some other mediums, Dave's paranormal capacities developed after an accident during the war: he was seriously wounded, with the destruction of hypophysis. Von Ludwiger relates some very specific and interesting personal experiences with Dave and describes his clairvoyance capacities. This material is from his still unpublished book. Today Dave does not work as a medium; he is a painter and healer. - DA

02463. Marabini, Enrico. Man's being between determinism and free-will. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 181-188. 10 refs

Discussion of determinism and free will. Marabini considers the modern scientific trends of biology, neuroendocrinology, and of some currents of academic psychology, and points out that all these conceptions can describe a

part -- and only a part -- of human reality. In fact, when man considers himself as a living being in the matrix of the universe, he realized the significant and conscious reality of his existence. Humans understand that both these views are real, even if in order to be communicated they need different methods.

In particular states of consciousness, humans can activate his symbolic and intuitive functions, expand into irrational (extrarational), realms and enter into realities completely different from the biophysical and rational world.

A human being is subject to biophysical and biopsychical laws, and in this sense his life is determined. But in the "horizontal" position where causes and effects are at the same level, he can catch a glimpse of a "vertical" dimension. Participating in the harmony of universe, free from materiality, man can reach the real freedom of spirit. - DA

02464. Ravaldini, Silvio. On mediumship. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 189-196.

In this article the author points out the circumstances which, in the field of mediumship make the scientific control of the medium and his or her phenomena difficult and sometimes impossible. He reviews some materialization phenomena and cases of direct voice in which he was present, cites the hypothesis of "disintegrated personalities" and intends to deal on another occasion with this subject, in order to see if an alternative hypothesis could explain phenomena of an apparently spiritistic nature. - DA

02465. Morrone, Cobaltina. On the frontier of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 197-201.

The author identifies "border-parapsychology" with a particular aspect of parapsychology that deals with humanity in toto and human destiny, trying to face the intriguing and age-old problem of survival through the quantitative and qualitative analysis of the full range of paranormal phenomena -- those that are rationally explainable by positivistic hypotheses, and those that unfortunately are nearly always ignored, which do not have any logically and rationally acceptable justification and seem to support the hypothesis of survival after death. In particular he points out mediumistic phenomena at a high level, both physical and intellectual, and recalls some personal experiences. - DA

02466. Iannuzzo, Giovanni. History and the myths of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 202-219. 37 refs

The author analyzes some problems in the history of parapsychology, such as the origins of spiritualism, the foundation of psychical research, and the advancement of experimental parapsychology. He suggests that many of the current opinions -- expressed by a number of students -- about the history of parapsychology are misrepresentations. There exists a "mythology" of the history of parapsychology that must be modified and corrected. Therefore, he emphasizes the importance of historical researches in the field of parapsychology. - DA

METAPSICHICA RIVISTA ITALIANA
DI PARAPSIKOLOGIA

02467. Assennato, Pericle. Our research (and our soul). *Metapsichica Rivista Italiana di Parapsicologia*, 1971 (Jul/Dec), 26(3/4), 101-103.

The author summarizes the principal trends in the field of parapsychological research. He reminds us that in